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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 5th April 1913.

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URIYA PAPERS.

Nil.

PART I OF WEEKLY REPORT.

LIST OF VERNACULAR NEWSPAPERS.

(Corrected up to the 16th November 1912.)

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3		5	6
	BENGALI.				
1	"Bangaratna"	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmokar; age 28 year	1,500
2	"Bangavasi"	Calcutta	Do.	Bihari Lal Sarkar, Kayastha, age 55 years; Hari Mohan Mukherji, Brahmin, age 43 years: Satyendra Kumar Basu.	15,000
3	"Bankura Darpan"	Bankura	Do.	Rama Nath Mukherji, V.L.M.S., Brahmin, age 51 years; Viswanath Mukharji, B.L., Brahmin, age 49 years.	453
4	"Barisal Hitaishi"	Barisal	Do.	Durga Mohan Sen, Baidya, age 35 years	603
5	"Banga Janani"	Rangpur (Bhotmari)	Do.	Sasi Mohan Adhikari, Baidya, age 37 years	......
6	"Basumati"	Calcutta	Do.	Sureschandra Samajpati; Hari Pada Adhikhari, age 41 years; Mani Lal Banerji, age 36 years.	18,00 to 20,000
7	"Birbhum Hitaishi"	Bolepur (Birbhum)	Do.	Dibakar Banerji; Hindu, Brahmin; age 43 years	350
8	"Birbhum Varta"	Suri (Do.)	Do.	Debendra Nath Chakravarti, Brahmin, age 38 years	960
9	"Birbhum Vasi"	Rampurhat (Do.)	Do.	Nil Ratan Mukherji, B.A., Brahmin, ge 44 years	750
10	"Biswadut"	Howrah	Do.	Nagendra Nath Pal Chaudhuri; Hindu, Kayastha; age 6 years.	1,500
11	"Burdwan Sanjivani"	Burdwan	Do.	Probodhananda Sarkar, B.L., Kayastha, age 31 years	500
12	"Chabbis Pargana Vartavaha."	Bhowanipore	Do.	Hem Chandra Nag, Kayastha, age 29 years	500 to 700
13	"Charumihir"	Mymensingh	Do.	Baikuntha Nath Sen, B.L., Kayastha, age 42 years	1,100
14	"Chinsura Varatavaha."	Chinsura	Do.	Dinanath Mukherji, Brahmin, age 46 years	800
15	"Dainik Chandrika"	Calcutta	Daily, except on Thursday.	Hari Das Dutt and Kshetra Nath Sen	4,000
16	"Dacca Gazette"	Dacca	Weekly	Satya Bhusan Dutt Roy, Baidya, age 46 years	800
17	"Dacca Prakas"	Do.	Do.	Mukhunda Behari Chakravarti, Brahmin, age 42 years	800
18	"Dhruba Tara"	Mymensingh	Do.	......	......
19	"Education Gazette"	Chinsura	Do.	Pandit Nibaran Chandra Bhattacharjee Brahmin, age 56 years.	1,500
20	"Faridpur Hitaishini"	Faridpur	Fortnightly	Raj Mohan Masumdar, Baidya, age about 72 years	
21	"Gaud Dut"	Malda	Weekly	Krishna Chandra Agarwalla	......
22	"Hindu Ranjika"	Rajshahi	Do.	Kasinuddin Sarkar, Muhammadan, Printer, age 41 year	155
23	"Hindusthan"	Calcutta	Do.	Hari Das Dutt	1,000
24	"Hitavadi"	Do.	Do.	Anukul Chandra Mukherji and Sakharam Ganesh Deushka	3,300 to 30,000
25	Hitavarta"	Chittagong	Do.	———	———
26	"Islam Rabi"	Mymensingh	Do.	Maulvi Nasimuddin Ahmad, Musalman, age about 35 years	700
27	"Jagaran"	Bagerhat	Do.	———	About 800
28	"Jasohar"	Jessore	Do.	Ananda Mohan Chaudhuri; Hindu, Kayastha	50
29	"Jyoti"	Chittagong	Do.	Kali Sankar Chakravati, Brahmin, age 47 years	1,800 to 2,000
30	"Kalyan"	Magura	Do	Bisweswar Mukherji, Brahmin, age 48 years	500

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	BENGALI—*concld.*				
31	"Kasipore Nibasi"	Barisal	Weekly	Pratap Chandra Mukherji; Brahmin ;age 68 years	500
32	"Khulnavasi"	Khulna	Do.	Gopal Chandra Mukherji; Hindu, Brahmin, age 51 years	350
33	"Malda Samachar"	Malda	Do.	Kali Prassanna Chakravarti, Brahmin, age 42 years	440
34	"Manbhum"	Purulia	Do.	Bagala Charan Ghosh; Hindu, Kayastha; age 41 years	About 500
35	"Midnapore Hitaishi"	Midnapore	Do.	Manmatha Nath Nag, Kayastha, age 35 years	500
36	"Medini Bandhab"	Ditto	Do.	Deb Das Karan; Hindu, Sadgop; age 44 years	452
37	"Moslem Hitaishi"	Calcutta	Do.	Shaik Abdur Rahim and Mozummul Haque	4,000 to 5,000
38	"Muhammadi"	Ditto	Do.	Muhammad Akram Khan, Musalman, age 37 years, and Maulvi Akbar Khan.	2,000
39	"Murshidabad Hitaishi."	Saidabad	Do.	Banwari Lal Goswami Hindu, Brahmin; age 46 years	200
40	"Nayak"	Calcutta	Daily	Birendra Chandra Ghosh and Panchkari Banerjee	1,500 to 3,000
41	"Navavanga"	Chandpur	Weekly	Harendra Kisore Ray, Kayastha, age 25 years	502
42	"Noakhali Sammilani"	Noakhali	Do.	Sasi Bhushan Das, Kayastha	200
43	"Nihar"	Contai	Do.	Madhu Sudan Jana, Brahmo, age 43 years	350
44	"Pallivarta"	Bongong	Do.	Charu Chandra Ray; Hindu, Kayastha; age 38 years	500
45	"Pallivasi"	Kalna	Do.	Sasi Bhushan Banerji, age 47 years	[illegible]00
46	"Pabna Hitaishi"	Pabna	Do.	Basanta Kumar Vidyavinode, Bhattacharyya, Brahmin, age 36 years.	500
47	"Praja Bandhu"	Tippera	Fortnightly	Munshi Muhammad Ali Mear., Musalman, age 53 years	200
48	"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, Brahmin age 47 years, and Banku Behary Ghose, Goala, age 41 years.	618
49	"Pratikar"	Berhampur	Do.	Kamakshya Prasad Ganguly, Brahmin, age 64 years	508
50	"Purulia Darpan"	Purulia	Do.	Amulya Ratan Chatterji, Brahmin, age 41 years	About 700
51	"Rajsakti"	Ditto	Do.	Bagala Charan Ghosh, Kayastha, age 41 years	110
52	"Ratnakar"	Asansol	Do.	Satya Kinkar Banerji, Brahmin, age 26 years	500
53	"Rangpur Durpan"	Rangpur (Bhotmari)	Do.	Braja Nath Basak; Hindu, Tanti; age 52 years	200
54	"Rangpur Dikprakas"	Ditto ditto	Do.	Hara Sarkar Maitra, Brahmin, age 66 year	300
55	"Samay"	Calcutta	Do.	Jnanendra Nath Das, M.A., B.L., Brahmo, age 58 years	500 to 800
56	"Sanjaya"	Faridpur	Do.	Rama Nath Ghosh, Kayastha, age bout 38 years	500
57	'Sanjivani'	Calcutta	Do.	Lalit Mohan Das, late Professor, City College; Sibnath Sastri, M.A.; Ramananda Chatterji, M.A., Editor, "Modern Review," etc.; K. K. Mitter.	11,000
58	"Sansodhini"	Chittagong	Do.	Kashi Chandra Das Gupta, Brahmo, age 60 years	400
59	'Suhrid'	Perojpur	Fortnightly	Ram Chandra Pal, Kayastha	200
60	"Subarnabanik"	Calcutta	Weekly	......	......
61	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Ditto	Do.	Rasik Mohan Chakravarti, Brahmin, age 30 years, an Mrinal Kanti Ghosh.	2,500
62	"Siksha Samachar"	Dacca	Do.	Abinas Chandra Gupta, M.A., B.L., Baidya, age 36 year]	......
63	"Suraj	Pabna	Do.	......	......
64	"The Calcutta Advertiser"	Calcutta	Do.	......	......
65	"Tripura Guide"	Comilla	Do.	......	......

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1	2	3	4	5	6
	BENGALI—*concld.*				
66	"Tripura Hitaishi"	Tippera	Weekly	Kamaniya Kumar Singha, Brahmo, age 23 years	700
67	"Vartabaha" ...	Ranaghat	Do.	Girija Nath Mukherji, Hindu, Brahmin, age 41 years ...	500 to 600
8	"Viswavarta" ...	Dac	Do.	Abinash Chandra Gupta, M.A., B.L., Hindu, Baidya, age 36 years.	1,000

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 16th November 1912.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulati
1	" Bharat Chitra " ...	Calcutta ...	Weekly ...	......	.....
2	" Hablul Matin "	Calcutta ...	Daily ...	......	.....

I.—FOREIGN POLITICS.

MOHAMMADI,
Mar. 28th, 1913.

The Balkan war.

The *Mohammadi* [Calcutta] of the 28th March writes that the Balkan war is meant effectively to expel Islam from Europe. If successful, Europeans will next try to turn Turkey out of Syria, and specially Jerusalem. And after that one need not be told what will be the fate of Mecca and Medina, Jeddah and Baghdad.

ISLAM RABI,
Feb. 14th, 1913.

Outrages on Moslems in the Balkans.

2. In reference to the stories of oppression on Moslems in the Balkans perpetrated by the Balkan Allies, the *Islam Rabi* [Tangail] of the 14th February sarcastically asks Englishmen to say what course they would have adopted, in spite of their professed love of peace, if a bare fraction of the same oppression had been committed by Moslems on Christians.

HITAVADI,
Mar. 28th, 1913.

Persian affairs.

3. The *Hitavadi* [Calcutta] of the 28th March believes that Salar-ud-Dowla's appointment as Governor of Resht at the instigation of Russia is bound to create unrest in that State. Whence will peace come if things are to go on thus? Suppose the Persians create a row as the result of this appointment. Russia will make that an opportunity for fresh interference. The truth is, Persia's independence is doomed. If things go on like this, Russia and England will ere long blame the Persian Government and take over the administration themselves.

II.—HOME ADMINISTRATION.

(*a*)—*Police.*

BANGAVASI,
Mar. 29th, 1913.

Objectionable Missionary tract.

4. The *Bangavasi* [Calcutta] of the 29th March urges on the Government the necessity of proscribing a Missionary tract, "Krishna and Christ in comparison," published by the Christian Missionary Society of 23 Chowringhee, Calcutta, in which Krishna, who is honoured and worshipped as the Supreme Being Himself by all Hindus, has been spoken extremely ill of. Such a book is likely to excite the Hindu mind to a large degree and ought, therefore, to be suppressed. It has reached a third edition.

DAINIK CHANDRIKA
Mar. 28th, 1913.

Ibid.

5. The *Dainik Chandrika* [Calcutta] of the 28th March also writes to the above effect.

PURULIA DARPAN,
Mar. 24th, 1913.

" Death in *Hajat*.

6. The *Purulia Darpan* [Purulia] of the 24th March writes that, some days ago, an accused in a Criminal case who had been kept in *hajat* was being taken from the jail to Court to stand his trial when, on the way, he suddenly fell down and shortly after expired.

BANGAVASI,
Mar. 29th, 1913.

Release of two arrested boys for want of evidence.

7. Referring to the case in which two boys arrested in connection with the murder of Devendrakumar Ghosh were released at Comilla for want of incriminating evidence against them, the *Bangavasi* [Calcutta] of the 29th March, asks whether the boys were arrested without evidence and who are the persons responsible for the trouble and harassment unnecessarily caused to them.

SANJIVANI,
Mar 27th, 1913.

A Dacca tradesman arrested and released in Calcutta.

8. The *Sanjivani* [Calcutta] of the 27th March notices a case in which one Babu Narayan Mohan Sen, a tradesman of Dacca, was recently arrested in Calcutta on a charge of having assaulted a detective who was following him. Narayan Babu was subsequently released by the Police Commissioner, because he was neither an old offender, nor was there any evidence of his having assaulted the detective. The paper asks why was Narayan Babu arrested if there was no case against him?

SANJIVANI,
Mar. 27th, 1913.

An alleged frivolous search in Calcutta.

9. The *Sanjivani* [Calcutta] of the 27th March takes exception to the search by the police of Mukherji and Company's shop at 96 Harrison Road, Calcutta, for getting a number of photographic negatives of Lord Hardinge's entry into Delhi belonging to a coal-merchant named Sris Chandra Das. Could not the police have written to Sris Babu for the plates? Let Lord Carmichael see how the police uselessly harass people.

NABABANGA,
Mar. 21st, 1913.

A grave charge against a Railway Police Sub-Inspector.

10. The *Nababanga* [Chandpur] of the 21st March publishes the following from a correspondent:—

At 2 o'clock on the night of the 18th idem, a respectable man of Gauhati with his wife and a diseased daughter, alighted at the Chandpur station for taking train to Dacca. At that time Nishi Babu, Sub-Inspector of the Railway Police at the station, passed, in a drunken condition, by the side of the lady, and quite brushing her person. At this the gentleman asked the Sub-Inspector, who was not in uniform, to move aside. Thereupon, the Sub-Inspector abused him in the vilest language. On the gentleman remonstrating, the Sub-Inspector gave him three or four cuts with a cane. This irritated him and he paid the Sub-Inspector back in his own coin. The latter then ran to the thana and told two constables to arrest the gentleman. When the constables were taking him to the thana, Babu Sarat Chandra Adhikari, a clerk in the employ of Messrs. Bird and Company, accompanied him in the hope of settling the quarrel. But instantly the gentleman entered into a room, its door was shut and the Sub-Inspector and the two constables began to belabour him mercilessly. At this Sarat Babu ran to his wife, who, on hearing the news of her husband's perilous plight, began to cry loudly. Her cry attracted the notice of Babu Jaladhar Laskar, Railway Mail Inspector, who, on hearing everything from Sarat Babu, went to the thana and requested Nishi Babu to release the gentleman. This the Sub-Inspector refused to do, so that Jaladhar Babu had to come away disappointed. He then learnt that the gentleman was a relative of an employé in the Dacca Post Office and was going to him. Coming to know this, Jaladhar Babu sent the two women to the Dacca Steamer with Babu Bhola Nath Mittra, Mail Agent. After this, he again went to the thana and requested Nishi Babu to release the gentleman, and said that as the man had his family with him the Sub-Inspector could, according to the law, release him after taking down his name and address. This time the Sub Inspector acceded to the proposal and released the man. But he had been so badly injured that he could not rise unhelped. Jaladhar Babu had, therefore, the greatest difficulty in taking him to the steamer station. In the meantime the Dacca Mail Steamer had left the station, so that he had to take the Goalundo Steamer and go to Dacca by the circuitous route *via* Rajbari. His condition excited pity in the heart of everybody at the station.

The editor requests the authorities to enquire into the above incident. It is not impossible for a man of Nishi Babu's character to have behaved in the above manner. Some time ago he was transferred to Lumding for a similar offence, and a few days ago he extorted a bribe from the guard of the Chandpur Municipal Office by confining him at the Bingra Station.

MOHAMMADI,
Mar. 28th, 1913.

Allegation against an Inspector of Police.

11. The *Mohammadi* [Calcutta] of the 28th March writes that the Inspector of Police, who lately visited Hatiya villages (in Kushtea Subdivision, Nadia District) with his staff in connexion with the cow-killing case there, and used language regarding Muhammad, which has given great offence to all Moslems. The authorities should punish him properly.

BASUMATI,
Mar. 28th, 1913.

Dacoities in Bengal.

12. The *Basumati* [Calcutta] of the 28th March in referring to the recent dacoities in the country writes that the police, to cope with these crimes, want no enhanced powers, but greater detective abilities and freedom from preconceptions about political dacoities and so forth.

HITAVADI,
Mar. 28th, 1913.

Wanted a new rule for Calcutta.

13. The *Hitavadi* [Calcutta] of the 28th March recommends the adoption in Calcutta of a rule like that recently proposed for London, against the throwing of pieces of broken glass-ware on the footpaths, making them dangerous for pedestrians.

MEDINIPUR HITAISHI,
Mar. 24th, 1913.

Mismanagement at a pilgrim centre.

14. The *Medinipur Hitaishi* [Midnapur] of the 24th March writes that in connexion with the influx of pilgrims on the occasion of the last *doljatra* there was great confusion and oppression at Bagri Krishnagar. The vast majority of the crowd assembled had to camp on the open ground, and the latrine and sanitary arrangements were not duly enforced. Gambling was freely practised, and the police were bribed not to interfere with it. The Railway officials, too, extorted bribes for selling tickets to intending passengers at Garhbeta station, and many passengers who had paid for their tickets were hustled and sent away without them.

(*d*)—*Education.*

SANJIVANI,
Mar 27th.

Government's Educational grant.

15. The *Sanjivani* [Calcutta] of the 27th March is glad that Government is gradually spending more and more money on education, and remarks that care should be taken to see that a considerable portion of the Government's increasing grant on education is not spent in buying tables, building houses, and employing Inspecting officers in large numbers. Most of the students in this country live in huts, so that they do not require palaces for their schools.

JASOHAR,
Mar. 22nd, 1913.

Educational grants and the best way of utilizing them.

16. The *Jasohar* [Jessore] of the 22nd March suggests that the large grants that are being made by Government to the Dacca and Calcutta Universities might, with greater advantage to the people, have been spent on promoting technical and agricultural education. University education is of very little use in the struggle for existence. The Dacca University is going to cost Government a mint of money, but it will be money all wasted, for the Dacca University, no more than the Calcutta University, will solve this problem of a bread and butter education.

BASUMATI,
Mar. 29th, 1913.

The Provincial Education Service.

17. The *Basumati* [Calcutta] of the 29th March, referring to the recent grant of certain allowances to selected officers of the Bengal Provincial Educational Service, thinks the more honest course would have been to raise the salaries of these officers, who certainly deserve promotion to the Indian Education service more than many Europeans.

JASOHAR,
Mar. 22nd, 1913.

The Dacca University Committee's proposal to introduce new Persian and Arabic words in Bengali.

18. The *Jasohar* [Jessore] of the 22nd March fully supports the memorial submitted to the Government of India by the Sahitya Parishad protesting against the proposal made by the Dacca University Committee to give a "Muhammadan character" to the Bengali language.

HITAVADI,
Mar. 28th, 1913.

Sequel of the Partition of Bengal.

19. The *Hitavadi* [Calcutta] of the 28th March is sorry to hear it stated in Council that there will be differences in the educational systems in Eastern and Western Bengal, in spite of the reunion of Bengal. What is the use of nominally reversing the Partition if the policy underlying it is to be kept up?

ISLAM RAVI,
Mar. 31st, 1913.

Moslem officers in the Bengal Education Department.

20. The *Islam Ravi* [Tangail] of the 31st March refers to the recent article in the *Mohammadi* on the grievances of Moslem officers of the Bengal Education Department (see paragraph 36 of the Report on Native Papers for the week ending 15th March 1913) and remarks as follows:—It is really surprising and inconceivable that such injustice should be perpetrated on Moslems under Lord Carmichael's just and generous rule. At the time Bengal was reunited, Lord Hardinge promised both in speeches and in official despatches to see that Moslem interests were not injured by the reunion. Is this degradation of Moslems in the Education Department a sign of the way in which those promises are being redeemed? Is this the Moslem's reward for the way he has stood by and supported Government all through? Why cannot the Hon'ble Mr. Shamsul Huda stop all the acts of oppression by European officials. Why cannot he even get a committee appointed to inquire into the complaints regarding Baker and Elliot Hostels? These are signs that he stands in awe of his subordinate European officers. After the way in which an able and dutiful officer like M. Abdul Karim has

been harassed and humiliated, will other competent Moslems care to accept service in the Education Department? The only Moslem high official in the department who is enjoying official favour is Khan Bahadur Ashanulla. It is said that he purchased this title of his by flattery and by repressing *swadeshi* and injuring the interests of his countrymen. We shall publish on another occasion illustrations of his ill-will towards his co-religionists, the story of the appointment of his private tutor M. Abdul Hamid, and his retransfer to Comilla. Will some Member of Council put a question in Council on this point? Why has M. Abdul Karim's travelling bill been passed only now, after three years? And why are he and other Moslem officers now in disgrace? Why are there now only two Moslem Divisional Inspectors instead of four, as only a short time ago.

SANJIVANI,
Mar. 27th, 1913.

Maulvi Abdul Karim of the Education Department.

21. The *Sanjivani* [Calcutta] of the 27th March says Maulvi Abdul Karim who was Inspector of Schools in the Dacca division has been reduced and made Assistant Inspector. In grief, the Maulvi has taken one year's leave. Why this degradation? asks the paper.

DAINIK CHANDRIKA.
Mar. 28th, 1913.

Head-Masterships of High Schools in Bihar and the Provincial Educational Service.

22. The *Dainik Chandrika* [Calcutta] of the 28th March dwells on the discontent caused among officers of the Provincial Educational Service in Bihar, by the announcement made by the Lieutenant-Governor of Bihar and Orissa that certain Head-masterships of High Schools in that province will, in future, be reserved for officers of the Indian Educational Service. Why should foreigners be given prize posts to fill while there are plenty of Indians available?

JASOHAR,
Mar. 29th, 1913.

Appointment of European Head-masters.

23. On the same subject the *Jasohar* [Jessore] of the 29th March takes exception to the increasing tendency to appoint Europeans as Head-masters of Schools, and says that this effort to maintain Europeans at the cost of Indians in the Education Department, will bring the British race into disrepute in the country. If it is the object of the authorities to govern unruly boys by appointing European Head-masters that object also will not be fulfilled by this means.

MOSLEM HITAISHI,
Mar 28th, 1913.

The question paper on Arabic in the Intermediate examination.

24. The *Moslem Hitaishi* [Calcutta] of the 28th March considers the question paper on Arabic set at the last Intermediate examination, as not in accordance with the syllabus and unusually stiff. The syllabus says that 50 marks should be allotted to questions set from the prescribed course, and 30 marks to those from grammar. But in the paper only 19 marks have been allotted to questions set from the course and as many as 47 marks to those from grammar. Moreover, the questions are based not on the present year's course, nor on the last year's course. Again, the questions on unseen passages are extremely stiff, while the syllabus says that these passages should not be stiffer than similar passages set in the Matriculation examination. The passages for translation were extremely stiff.

BANGAVASI.
Mar. 29th, 1913.

Girls' Schools in Bengal.

25. The proposal to establish a girls' school in every subdivisional town in Bengal has filled the *Bangavasi* [Calcutta] of the 29th March with fear for the spiritual well being of Hindu girls, and the preservation of the high Hindu ideas which are enshrined in the Hindu *zenana*. Although Government maintains a spirit of religious non-interference in schools, lady teachers in girls' schools are bound to be Christians or Brahmos or Brahmo-ised Hindus. Under their teaching, Hindu girls are sure to go wrong in religious ideas. The proposal should, therefore, be dropped.

MOSLEM HITAISHI,
Mar. 28th, 1913.

The Barasat Government School.

26. A correspondence published in the *Moslem Hitaishi* [Calcutta] of the 28th March, complains of the mismanagement of the Mussalman boarding-house attached to the Barasat Government School and of ill-treatment of Mussalman students living in it. On the night of 10th *idem* they had not a full meal. On the 11th *idem* also they had not at first full meal, but when the matter was brought to the notice of the Head-master he gave them a fresh supply of rice and *dal*. Had not Mr. P. Mukherji, Inspector of Schools, been at the school on that day on inspection, most probably the boys would not have had another meal that day

Many of us, continues the correspondent who is a guardian, tried to see Mr. Mukherjee on the subject, but the Head-master did not leave his company for a single moment.

The Head-master himself omitted to provide a sufficient store of food for the Mussalman boarding-house and then threatened the innocent *baburchi* of the boarding house with severe punishment. Consequently, on the 12th *idem*, the *baburchi* fled. The Head-master then engaged a *baburchi* whom the students had seen working in a *mether's* house. They, therefore, refused to eat food cooked by him. The Head-master, thereupon, threatened them with severe punishment if they persisted in their refusal. The boys at last cooked their own food, and have been doing so for many days. In January last, the boarding-house had 20 inmates. Now it has only 12 inmates, and if the present state of things continues, it will soon be empty. The Head-master gets Rs. 15 per month for managing the hostel. It is his love of this additional income which prevents him from giving up the management of the hostel, otherwise a Mussalman teacher of the school would be the best manager of it. The Hindu boarding-house attached to the school is under the management of a pandit, so that a similar arrangement ought to be made for the Mussalman boarding-house.

In the school, there are separate rooms for Hindu and Mussalman students for drinking water. But while the room for Hindu students is a very big one, that for Mussalman students is very small, and it is also unprotected by a matted wall. The water pots in this room are seldom filled with water, and, on account of its being unprotected, it has become a haunt of dogs and jackals.

The Chittagong Madrasah.

MOHAMMADI,
Mar. 28th, 1913.

27. The *Mohammadi* [Calcutta] of the 28th March writes that serious complaints are reaching it about examination scandals in the Chittagong Madrasah, such as, stealing of question papers, sale of similar papers by "Guards" and teachers, and so forth. Owing to the question papers at the Senior Test Examination having been stolen, some worthless boys managed to pass the examination creditably. Last year, one Abdul Hamid of the 5th class managed to stand first by securing a copy of the question papers through some kind intermediary. This year he had not that advantage, and so while the examination was being held, one of the teachers on guard arranged to get the questions answered for his benefit by some other student in the neighbouring boarding-house. A teacher acted as emissary on this occasion. He used to get the answers written out on a blank book and to bring them to the student first mentioned, who then copied them out on his book. On the 18th instant the exposure came. Mr. Abdul Kadir (a teacher) found the boy out, and though a committee sat on the matter to hush it up, it was not hushed up. The Superintendent of the Madrasah was told of the matter and we want to know what steps he has taken. Some inquiry by outsiders is needed to prevent the repetition of scandals like these regarding examinations and the stealing of question papers, which have been very frequent of late in this institution,

(e)—*Local Self-Government and Municipal Administration.*

Drainage for Dacca town.

DACCA PRAKASH,
Mar. 27th, 1913.

28. The *Dacca Prakash* [Dacca] of the 27th March thinks that Mr. William's scheme of drainage for Dacca town is most satisfactory, and that work should be begun according to his suggestions forthwith. But the Dacca Municipality is too poor to pay for this drainage, and the towns-people cannot bear any fresh taxation, So the Government, which is generous in promoting education and sanitation, should come to the help of the Dacca towns-people with a grant-in-aid. Let the Municipality apply for such help.

The Chairmanship of the Kotechandpur Municipality.

JASOHAR,
Mar. 22nd, 1913.

29. The *Jasohar* [Jessore] of the 22nd March writes that the recent appointment of a Chairman of the Kotechandpur Municipality in Jessore by Government is illegal, since the request to Government to appoint a Chairman was made by only five of the Commissioners, who do not constitute two-thirds of the Commissioners as required by the law.

(*f*)—*Questions affecting the land.*

BANGAVASI,
Mar. 28th, 1913.

Irrigation tanks.

30. The *Bangavasi* [Calcutta] of the 29th March says that in the interest of agriculture the irrigation tanks in the country, which have silted up, ought to be reexcavated.

FARIDPUR HITAISHI,
Mar. 25th, 1913.

Settlement suits in the Faridpur district.

31. The *Faridpur Hitaishi* [Faridpur] of the 25th March says:—

It is rumoured that the institution of thousands of settlement suits under section 105 in the Faridpur district has put into the heads of the judicial officers appointed to hear and decide them, the idea of dismissing the suits of a few big zemindars, so that the final decisions in their cases may be made by the High Court and thus the said officers may be able to decide the remaining cases easily with the help of the High Court judgments. We are reluctant to believe the rumour, for if it turns out true thousands of suits will be struck off during the years that the High Court will take to decide the specimen suits, and the expenses which parties will incur by way of court-fees, pleaders' fees and so forth in the suits thus struck off will be merely thrown away.

The files of decided suits under section 103 have been sent to the record office, and there is the possibility of the corrections made by suits under sections 105 and 106 not being incorporated in those files. If this happens, great harm will be done to parties.

BANGAVASI,
Mar. 29th, 1913.

Grievance of raiyats in the Champaran district.

32. Referring to the question in the Bihar and Orissa Legislative Council about the grievances of raiyats in the Champaran district, the *Bangavasi* [Calcutta] of the 29th March writes:—

If the grievance of the raiyats against their European landlords had actually been removed, why then did the raiyats of Tappa Harihar Goendra recently petition the Government praying for protection against the landlords, who had been urging them to pay heavy sums of money for release from cultivation of indigo? Government ought at once to enquire into the matter.

(*g*)—*Railways and Communications including Canals and Irrigation.*

BASUMATI,
Mar. 28th, 1913.

The Alaipur *Khal*.

33. The *Basumati* [Calcutta] of the 28th March writes that if Alaipur *Khal* cannot be kept open except at prohibitive cost, let a light Railway line be built in that locality.

BANGAVASI,
Mar. 29th, 1913.

A railway complaint.

34. The *Bangavasi* [Calcutta] of the 29th March hopes that Sir Archdale Earle will at once enquire into the complaint published in the *Surama* newspaper as to the manner in which Rai Durlabh Chandra Dev, Bahadur, the Hon'ble Babu Kamini Kumar Chanda and the Hon'ble Babu Ramani Mohan Das were treated by the District Traffic Superintendent of Badarpur on the 11th *idem*.

(*h*)—*General.*

BANGAVASI,
Mar. 29th, 1913.

Additional Home charges.

35. The *Bangavasi* [Calcutta] of the 29th March takes exception to the arrangement made in the Revised Estimates for 1912-13 of the Government of India for increasing the dues of the Secretary of State by 67½ lakhs of rupees, on account of the decreasing sale of Council Bills. The action of the authorities in burdening India with Home charges is always arbitrary. Will no definite arrangement be ever made?

HITAVADI,
Mar. 28th, 1913.

The separation of the Judicial and Executive functions.

36. Referring to Mr. Surendra Nath Banerji's recent motion in Council in favour of the separation of the Judicial and Executive functions, the *Hitavadi* [Calcutta] of the 28th March writes:—

The plea of extra expense to be entailed by this reform will no longer satisfy the public. Its necessity has long been admitted universally. We want to know what new difficulty Government has found in carrying out this reform.

The only hopeful thing is that Government has not so far definitely stated that it has abandoned the scheme.

KHULNAVASI,
Mar. 22nd, 1913.

The separation of the Judicial and Executive functions.

37. The *Khulnavasi* [Khulna] of the 22nd March writes that the attitude of the official Members during the recent debate in Council initiated by Mr. Surendranath Banerji on the separation of the Judicial and Executive functions, seems to show that Government does not at heart desire to grant this reform.

DACCA GAZETTE,
Mar. 17th, 1913.

Ibid.

38. On the same subject, the *Dacca Gazette* [Dacca] of the 17th March writes in English:—

We believe, since the inauguration of the reformed Council, the members of the two great Indian communities have presented a united front. Speaker after speaker, be he a Hindu or a Mahomedan, supported Mr. Banerji. In view of this definite expression of Indian public opinion, will the Public Services Commission recommend the continuance of the existing state of things? Will this astounding result and decision fail to influence the decision of the Government of India and the Secretary of State in favour of the reform?

HITAVADI,
Mar. 28th, 1913.

Tariff reform for India.

39. The *Hitavadi* [Calcutta] of the 28th March, referring to Sir Guy Wilson's speech in Council on the question of Tariff Reform for India, writes:—

It is true that efforts to improve Indian industries by means other than Protection have not failed. There can be no question of success or failure in fact, where few such efforts have been actually made. But it is always better to learn by warning than by actual experience. It is said that if India treats England as a foreign country by imposing protective duties against her, Imperial unity will be jeopardised. But where was this theory when England imposed duties against imports from India in the early days of the 19th century? Sir Guy Wilson is probably a Tariff Reformer on Mr. Chamberlain's lines. But such Tariff reform will injure India as much as it is calculated to benefit England. Shall we be gainers if we give up cheap wares from Austria or Germany and buy dearer things from England?

BASUMATI,
Mar. 28th, 1913.

Ibid.

40. The *Basumati* [Calcutta] of the 28th March writes,—Sir Guy Wilson, in his speech in Council on the subject, talked of the political dangers of protection. This is rather misleading. A spirit of political license is created mainly by a system of godless education and a too materialistic civilization and generally bad principles of life. A protective tariff can, along with hundred other causes, aggravate political license but can never be a cause of it. In England, with her system of free trade, the Socialists are very active, and they are very like the Nihilists or Anarchists.

Then there is the argument about protection for infant industries. Expereince and practice alone can give skill to labour. And with protection, people will not venture to start industries which employ skilled labour. If they do, their labour being unskilled at the outset will not be able to compete with foreign skilled labour and so the factories will have to be shut up. Then again, there is nothing in the argument that prices of manufactured articles will go up with a protective tariff. Such things are mostly luxuries and if they do become dearer, not much harm will be done till cheaper articles take their place. A protective tariff is necessary to make India less of an agricultural country, with her liability to famines.

BASUMATI,
Mar. 28th, 1913.

Revival of the sugar industry.

41. The *Basumati* [Calcutta] of the 28th March wants to know why, in India, something in the shape of Protective Tariffs or bounties cannot be done to resuscitate the dying sugar industry.

CHINSURA VARTAVAHA.
Mar. 30th, 1913.

The Public Works Cess.

42. The *Chinsurah Vartavaha* [Chinsurah] of the 30th March welcomes the new arrangement of applying the whole proceeds of the Public Works Cess to works of public utility in the mufassal.

TRIPURAH HITAISHI,
Mar. 26th, 1913.

Ibid.

43. The *Tripura Hitaishi* [Comilla] of the 26th March thinks that the public will be universally glad at the just decision of Government to restore the Public Works Cess to local bodies to be spent on sanitary improvement.

BASUMATI,
Mar. 28th, 1913.

Excise Revenue in Rangpur.

44. The *Basumati* [Calcutta] of the 28th March wants a prompt inquiry by Government into the reason why the Excise revenue for Rangpur has developed so suddenly.

BANGAVASI,
Mar. 29th, 1913.

Holidays in railway offices at Sealdah.

45. The *Bangavasi* [Calcutta] of the 29th March complains that, on the occasion of the last Easter holidays, the Indians employed in the office of the Examiner of Accounts at the Sealdah Railway Station had to attend office on all the holidays except Friday, although Saturday was even a Hindu holiday. The Christian employés of the office, however, got the holidays in full. Government is requested to enquire into the matter and make arrangements for giving the compensation leave for their attendance during the holidays.

CHARU MIHIR,
Mar. 25th, 1913.

A postal complaint.

46. The *Charu Mihir* [Mymensingh] of the 25th March thanks the Post Master General at Dacca for certain improvements regarding the delivery of letters etc. at Mymensingh town recently effected by him, and suggests that the Calcutta mails should be despatched by the train which leaves Mymensingh from Dacca every morning at 8-30 A.M. Moreover, the postal mails in the interior of the district move at a very slow pace, which requires to be accelerated. Occasionally, letters from a distance of 40 or 50 miles in the interior take three or four days in coming to Mymensingh town.

TIPPERA GUIDE,
Mar. 25th, 1913.

The proposed new subdivision of the Tippera District.

47. The *Tippera Guide* [Comilla] of the 25th March writes, in the course of an article in English, that the proposed new subdivision of the Tippera District "should start with both civil and criminal courts from the very beginning."

HITAVADI,
Mar. 28th, 1913.

The boundaries of Bengal.

48. The *Hitavadi* [Calcutta] of the 28th March is glad to see that the Provincial Conference at Dacca asked for a re-adjustment of the boundaries of Bengal. Such a re-adjustment was practically promised by the Viceroy in the famous Delhi Despatches. We still hope Government will reconsider the question.

BANGAVASI,
Mar. 29th, 1913.

The Hon'ble Mr. Justice Hari Nath Ray.

49. The *Bangavasi* [Calcutta] of the 29th March is glad that Mr. Harinath Ray has been appointed a Judge of the High Court. This appointment proves that Munsifs and Sub-Judges are not unfit to sit on the High Court Bench.

HITAVADI,
Mar. 28th, 1913.

Sir Guy Wilson.

50. The *Hitavadi* [Calcutta] of the 28th March referring to Sir Guy Wilson's farewell speech in Council, remarks :—

Indian Government servants are discontented because higher officials do not show the liberalism and kindness to their subordinates which Sir Guy displayed. We praise the Finance Member unreservedly for the appreciation of merit he has exhibited in this speech. Discontent with the officials would vanish from the land if all European officials were like him. We shall be happy if he gets an extension of service in view of his aptitude in finance and sympathy for Indians.

ISLAM RABI,
Mar. 14th, 1913.

Islington Commission and Mussalmans.

51. The *Islam Rabi* [Tangail] of the 14th March thinks that the Islington Commission has not taken adequate steps to safeguard the interest of the Mussalman community, and that a sufficient number of Musalmans of light and leading in the country has not been called to give evidence before it. The writer next takes the Hon'ble Mr. A. R. Fazlal Huq severely to task for saying in his evidence that he is opposed to any special provision being made for the Mussalman community and favours open competition. One cannot but be astonished to hear a Mussalman gentleman, who is an Hon'ble Member of a Legislative Council by virtue of special representation, expressing such an opinion. The writer thinks that every third Indian member of the Civil Service should be a Mussalman. Government is requested to take the views of other Hon'ble Mussalman members on the subject.

JASOHAR,
Mar. 29th, 1913.

Mr Pheroz Shah Mehta's evidence before the Islington Commission.

52. The *Jasohar* [Jessore] of the 29th March fully supports Mr. Pheroz Shah Mehta's statements before the Islington Commission on the conduct of Europeans towards Indians, and says that so long as

Government will not realize the full meaning of what popular leaders say on the subject there will continue the necessity for enacting repressive measures for ruling the country.

DAINIK CHANDRIKA,
Mar. 31st, 1913.

Indians in the public service.

53. The *Dainik Chandrika* [Calcutta] of the 31st March considers the distinction which is observed in the public service between Englishmen and Indians, and the difference which is maintained between the Civil Service and the Provincial Service, as extremely unfair. The British Government does not desire to place the Indians on the same footing with Englishmen. It is afraid lest the introduction of a system of Simultaneous Civil Service Examination should fill the service with Indians and thus weaken its hold on the country. This is why, in spite of the growing abilities of the Indians, it is throwing every obstacle in the path of the Indians getting into high and responsible posts. This conduct on its part is, however, giving rise to fierce strife and discontent in the country, such as were predicted 52 years ago by Raja Prasanna Kumar Tagore in a letter to a Viceroy.

HITAVADI,
Mar. 28th, 1913.

The Nicholson Committee.

54. The *Hitavadi* [Calcutta] of the 28th March refers to the gradual vanishing of the public expectation that the Nicholson committee will result in bringing about a reduction of military expenditure in India.

III.—LEGISLATION.

SURAJ,
Mar. 24th, 1913.

The Conspiracy Bill.

55. The *Suraj* [Pabna] of the 24th March writes that during the debate on the Conspiracy Bill, Sir. R. Craddock asked the Members of Council to take it on trust that there were ample official papers in his possession showing how conspirators were at work in the country, endangering the public peace. Now, the value of such papers is greatly discounted by the fact that they are based on one-sided reports submitted by an untrustworthy police. The Courts have often proved these conspiracies to be a myth. Sir James Meston lately said how the Gurukula Academy movement had been described in official papers as a source of infinite mischief and unknown danger. The new law will prove a dangerous instrument of oppression in this country of social cliques. For example, take the following case. Dacoits have attacked your house. You have no licensed fire-arms and you propose to send your son to borrow a gun from a neighbour and raise it to frighten away the dacoits. You are overheard and though you may not have borrowed the gun at all, you are guilty of conspiracy and liable to six months' rigorous imprisonment. As Mr. Gladstone once said in regard to Irish affairs, "I lament everything in the nature of machinery for governing a country outside the regular law of the country". Sir Reginald Craddock's reference to the existence of the official papers before-mentioned overawed the non-official Members of Council and prevented them from freely giving out their views.

HITAVADI,
Mar. 28th 1913.

Ibid.

56. The *Hitavadi* [Calcutta] of the 28th March writes that it is a pity that Government did not consider what enormous powers the Conspiracy Bill gives to the police, and how such powers are likely to be abused to the injury of the public. It is a repressive measure which will give rise to a fresh crop of new cases, to the dismay of the people. It is a blot on Lord Hardinge's rule.

IV.—NATIVE STATES.

SANJIVANI,
Mar. 27th, 1913.

Fugitive coolies in the Tippera State.

57. A correspondent of the *Sanjivani* [Calcutta] of the 27th March says:—

The Tippera Police is now heavily pressed with work in connection with fugitive coolies. On the strength of the new system of registering the names of all in-coming coolies in the State, tea planters are sending warrants in heaps. What has become of the Government of India's resolution to abolish the Cooly Act in 1913? Has the piteous wail of coolies been drowned by the clamorous demand of tea-planters? Will the nation which abolished the slave trade turn a deaf ear to the woes of the coolies, because of the interested cry of a few planters?

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

NIHAR,
Mar. 25th, 1913.

Fodder scarcity.

58. Referring to the growing scarcity of cattle food in Bengal, the *Nihar* [Contai] of the 25th March blames growers of paddy crops for using straw for purposes other than feeding cattle, and makes them partially responsible for the degeneration of cattle in the country. In the absence of pasture lands, the insufficient supply of straw fodder has weakened the race of cows in the country, and it is this weakness of plough cattle, and not a decreasing fertility of lands, which is mainly responsible for insufficient crops. This year, in the Contai Subdivision, straw has already become extremely dear, so that a fodder famine is staring the poor cultivators in the face. There is one way out of the difficulty. Let the embankments on both sides of the Orissa coast canal and High Tidal Canal be opened for pasturage. His Excellency the Governor is requested to issue orders to this effect.

VI.—MISCELLANEOUS.

NAYAK,
Apl. 1st, 1913.

The Bomb and Anarchism.

59. The *Nayak* [Calcutta] of the 1st April writes:—

With the advent of the spring, there has been a serious recrudescence in Bengal of the crime of throwing bombs. Bombs were sent by post, were found in Dr. Nilratan's house, and were used in Maulvi Bazar. After this there is no knowing where else bombs may burst. The other day a few soda water bottles burst like bombs near the Currency office. As bombs are exploding frequently, so the *Englishman* too is publishing spirited articles comparable to bombs. We have been writing in the same strain on this question since the find of the Muraripukur bombs. We do not know whether anybody holds what we say. Nevertheless, we shall repeat what we have said already:—

(1) Today's *Englishman* says that if the people adopt Russian methods, Government also must adopt Russian methods. But this is exactly what the bomb-throwers want. With a repressive *régime*, the spirit of discontent in the land will be aggravated and that means that the ranks of the bomb-throwers will be easily strengthened.

(2) The *Englishman* says that since the criminals cannot be traced, the must be inferred to enjoy the secret support of large sections of their country men. If this inference is correct how can the *bombwallahs* be exterminated? The more you will try to exterminate them, the more will their party extend. Bomb-throwing and dacoities are like intoxicants, they cannot be got rid of, once the habit is acquired. The cult will extend secretly, the more you try to repress it. This is what is really happening. Repression is failing to stamp it out.

So our suggestions are as follows:—

(1). Before adopting repression, the entire police must be brought under control and reformed. The spirit of jealousy in the force between Blacks and Whites, between one Black and another and one White and another, must be got rid of. There must be no decentralization in the Police Department. Let the Provincial police continue as now, but the Detective Department must be uniform and under single control for the whole of India. How this may be managed we have said once, and if necessary we may say again.

(2). The spirit of jealousy is strong in the Detective Department also. There are many Indian Police Inspectors who, to save their skins, play a double part. On the one hand, they somehow manage to keep themselves going in service and, on the other hand, they keep on friendly terms with the *bombwallas*. They convey official intelligence in many cases to the anarchists. Because of these doings, many respectable men find it impossible honestly to co-operate with the police. These men betray to the other side the names of important spies. The *bombwallas* in many cases receive intelligence beforehand of steps contemplated to be taken in regard to them by the Calcutta Police office, especially in regard to house-searches. These Black policemen must be kept under strict control. If necessary they must be replaced by new men altogether.

(3). Many of the Indian officers of the general police are educated and clever men. But they have European superiors who cannot manage to control them properly. Many of them know many things, but, in view of possible contingencies, they prefer not always to make use of such information. The control of the Department now should be much stricter than it is.

The *Englishman* concludes with a terrible threat:—

"If these outrages and attempts are continued what is in store for India is a system of pass-ports, domiciliary visits, wholesale deportation without trial and all the rest of it and it will not be of any use to assert that the suspected organization is engaged in religious or philanthropic effort."

It is really alarming. Let Government and Lord Carmichael do what is necessary to remove the apprehension caused by this writing. We are prepared to do all that His Excellency may ask us to do to establish peace in the land, but he must act with an eye to all the facts of the situation. We have revealed some of the secrets of the case, and wrote many things at the time of the Delhi outrage. Why was not action taken in accordance therewith?

BASUMATI,
Mar. 28th, 1913.

Mr. Sparkes and the Islington Commission.

60. The *Basumati* [Calcutta] of the 28th March referring to Mr. Sparkes' speech at the European Defence Association regarding the Islington Commission, writes that it is wrong to say that the different sections of Indians hate each other. If there is such a spirit abroad, who has introduced it? Who has taught the cry of Bihar for the Biharis, of Moslems being the pet wife, of Moslems resenting being ruled by Hindus, and so forth? The whole structure of Hindu Society is based on a wide tolerance. Then again, Mr. Sparkes talks utterly without proof of political agitation being concerned with assassination. And he forgets that all States and nations are built of originally diverse nationalities. He says that thoughtful Indians do not speak out for fear against political agitators. These thoughtful men are afraid of Englishmen themselves and are title-hunters, and often, like the Raja of Bhurga, are made to publish books in English, though utterly ignorant of the language; of course it is only natural for men like these who come out to India for a livelihood to by to postpone as long as they can the realization of Indian aspirations created by English education.

SANJIVANI,
Mar. 27th, 1913.

Festivities on the occassion of the Rajshahi Commissioner's visit to Naogaon.

61. The *Sanjivani* [Calcutta] of the 27th March takes exception to the extravagance of the arrangements made at Naogaon in the Rajshahi District to receive the Commissioner of the Division who was going to the place on inspection, and says that 40 years ago even a Lieutenant-Governor's visit was seldom made an occasion for making such festivities and spending so much money. Many Zamindars in these days contract loans for getting up festivities for satisfying officials.

BANGAVASI,
Mar. 29th, 1913.

Lady Carmichael's Purda Party.

62. The *Bangavasi* [Calcutta] of the 29th March learns from a correspondent that Lady Carmichael's Purda party at Chittagong has become the cause of much heart-burning and agitation among the local Hindu ladies. Besides, the entertainment was unorthodox in every particular, including the refreshments provided. If this is true, Lord Carmichael and Lady Carmichael ought to give up holding such parties, as they are likely to destroy the simplicity and purity of the Hindu home.

NAYAK,
Mar. 27th, 1913

The Dacca Provincial Conference—*swadeshism*.

63. The *Nayak* [Calcutta] of the 27th March says :—

As President of the Dacca Provincial Conference, Babu Aswini Kumar Datta has said that it is the duty of the Government and the people to maintain a spirit of mutual love and trust and work shoulder to shoulder in the cause of *swadeshism*. This is undoubtedly a perfectly sound principle. But after what the Babus have done to irritate the rulers of the country by making boycott a part and parcel of *swadeshism*, this principle can hardly be put in practice. By *swadeshism* people now generally understand sedition. The stigma which thus attaches to *swadeshim* will not be washedoff by all the waters of the Indian ocean. Moreover, *swadeshism* to the Babus means *swadeshism* as regards salt, sugar and so forth and this *swadeshism* dates with the Partition of Bengal. Its fate is now clear to everybody.

MOHAMMADI,
Mar. 28th. 1913.

The Moslem League and Self-Government for India.

64. The *Mohammadi* [Calcutta] of the 28th March deprecates the Resolution about "Self Government suitable to India" adopted by the Moslem League as the goal of its political activities, as an unmeaning expression which has been adopted by sycophants out of weakness. Let there be a definite goal adopted and clearly expressed.

HABLUL MATIN,
Mar. 26th, 1913.

Cultivation of good feeling between Hindus and Musalmans.

65. A correspondent of the *Hablul Matin* [Calcutta] of the 26th March welcomes the All-India Moslem League's Resolutions on the necessity of cultivating mutual good feeling among Hindus and Musalmans. The country's good depends on the united action of Hindus and Musalmans attached to each other in love and fellow-feeling. There is a class of people whose interest it is to foment quarrels between the two communities, and it is their misrepresentations and mischievous advice which set illiterate Hindus and Musalmans against each other on the cow-killing question Educated Hindus and Musalmans never take part in these quarrels. If killing of cows wounds the feelings of Hindus, it ought by all mans to be avoided in places inhabited mainly by Hindus and open to their sight.

HABLUL MATIN,
Mar. 26th, 1913.

Islam in India.

66. In the course of an article published in the *Hablul Matin* [Calcutta] of the 26th March, Babu Girija Sankar Ray Chaudhuri, Editor of the *Devalaya* magazine, dwells on the greatness of Islam and says that it is the destiny of the Musalman race to assimilate the Hindu civilization and be united with Hindus not merely in trade and politics but also in mind and faith. It was the fulfilment of this destiny which was aimed at by the teachings of Nanak and Kavir and was the dream of Akbar.

NAYAK,
March 9th, 1913.

The fall of Adrianople.

67. The *Nayak* [Calcutta] of the 29th March writes that Hindus can sincerely sympathise with Moslems over the fall of Adrianople, for they share with Moslems memories left of past greatness. Of course, they can do nothing to console Moslems for this loss, but their heartfelt and unstinted sympathy they offer to Moslems, now sharing with them a common state of bondage. Let them now unite—that way alone lie all their hopes of the future.

ISLAM RAVI,
Mar. 7th, 1913.

The Musalman boycott.

68. The *Islam Ravi* [Tangail] of the 7th March urges all Musalmans really sympathising with Turkey in her present trouble, to vigorously boycott all European goods, goods manufactured in the countries of Turkey's enemies. Without such a boycott it will be impossible to weaken the enemies.

HABLUL MATIN.
Mar. 27th, 1913.

"An appeal to the Eastern world.

69. The *Hablul Matin* [Calcutta] of the 27th March publishes the following ;—

OM.

An appeal to the Eastern world.

"O Arjuna, if you are killed in battle, you will attain paradise, and if you are victorious in battle you will enjoy dominion all over the world, so get up, resolved to do battle." (BHAGAVAD GITA.)

Intelligent men who love justice and manhood have undoubtedly regarded the unjust and unprovoked oppressions of Italy in Tripoli with mingled sorrow and anger. Ere that inhuman outrage by Italy on national independence, that unrighteous war, had come to a finish, the insatiable lust for dominion of the neighbouring Princes created a strife, and unrest in the world, and Turkey, without an instant's pause being allowed her, again plunged into the bloody waters of the sea of war. Europe's conscience and sense of right were asleep at the time when Italy, pretending to wish to admit the Arabs to the benefits of western education, embarked on a war meant to rob them of their independence. It is the same Europe which now eloquently proclaims the praise of the way in which Peter preached Christianity, and in which Alexander conquered the world in the name of Macedonia.

To thougtful men it will be apparent that this terrible war now going on in the Balkans will mould the future of the entire Eastern world. In fact this war is a war between the East and the West. For national distinctiveness is not Turkey's one fault, her main fault is Turkey is the last home in western lands of Eastern civilization, Eastern knowledge and Eastern strength of arms, and how can proud Europe, which one by one has swallowed up the Empires of the East, tolerate the rule of an Eastern nation now on her breast, so to speak? That is why we were saying that all Asia is now fixed breathlessly on the shores of the Bospherous looking on at this terrible war. With the fall of Constantinople will ere long be washed away the last memorial of the East by the flood of the strong and ever growing ambitions of the West. We recall to-day the prophecy of the lion of the Punjab, who said that the map of all Asia, like the map of India, will one day be dyed red. But this colour of red will indicate any extension of the dominion of civilization, Russia's sharp knife piercing the heart of Asia will dye this map with gore. With the fall of Constantinople, the sun of Asia's glory will set for ever, no new awakening will ever be possible.

When the morning sun again begun to shine on the Eastern sky after a long and deadly sleep, Western nations came to be filled with a spirit of jealousy. In less than a year's time Morocco has lost her life, Persia is lifeless, and the shadow of destruction has fallen on the ancient and powerful Turkish Empire. It will not do to call these accidents. They are the outcome of deep conspiracy; sparks of the flame of enmity which Japan's success and skill in warefare have lighted, are consuming Morocco, Tripoli and Persia, the home of the Aryans. Unto sparks of the same flame harassed Turkey is to-day about to sacrifice her independence. If the destructive floods of the West wash away all the Islamic States for how long will the Buddhist powers unaided be able to make a stand against them?

At this critical point in Asia's history, at this time of sorrow and trial, it is only natural that the heart of all the East will sympathise with Turkey. Let the presiding deities of the East now rouse themselves, and stem the stream of invasion from the West. Sons of India, come to our help with your education and wisdom and money. Rouse us by means of that force which is the main and natural force of the Hindus. Let the spiritual force which is hidden in the heights of the Himalayas rush forth in stream and flood the whole country. Let prayers go up to the feet of the Almighty, from the temple of your hearts, for right and justice to assert themselves over brute force. By your prayers rouse all your deities, so that the oppressor may be destroyed. Call upon the trident of Mahadev, the god of destruction, in order that the merciless lust of blood may be destroyed. Pray to Sri-Krishna. The great message he once delivered, which at one time helped to establish the Islamic faith, let that noble message now infuse giant stength into the hearts of those who are defending Asia's faith and religion, so that piety and morals may be preserved.

"Arjuna, why at this crisis, has such an un-Aryan-like spell of illusion come over you? It is disgraceful and improper for one who aspires to attain to paradise."

Worshippers of the Fire, pray to Zoroaster to purify and brighten us by passing us through the fire of adversity and trial. Followers of Buddha, pray to Him that He may dispel our ignorance and illumine our minds with the light of knowledge, that He may teach us self-sacrifice and rid us of egotism.

O Krishna, manifest Thyself, O Soros, incarnate Thyself, O Messiah, O Mahdi, establish the golden age on earth.

Moid-ul-Islam,
Almamun Suhrawardy.

RAJENDRA CHANDRA SASTRI,
Bengali Translator.

Bengali Translator's Office;
The 5th April 1913.

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REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 5th April 1913.

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LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[*As it stood on 1st March 1913.*]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta ...	Daily ...	Kali Prasanna Chatarji, age 48, Brahmin	1,500 to 4,000
2	"Bengalee"	Ditto ...	Do. ...	Surendra Nath Banarji and Kali Nath Roy.	6,500 to 8,500
3	"Hindoo Patriot" ...	Ditto ...	Do. ...	Srish Chandra Sarbadhikari, age 44, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	800 to 1,000
4	"Indian Empire" ...	Ditto ...	Weekly ...	Kishori Mohan Banerji and H. Dutt ...	2,000
5	"Indian Mirror" ...	Ditto ...	Daily ...	Satyendra Nath Sen	1,000 to 1,500
6	"Indian Nation" ...	Ditto ...	Weekly ...	Naresh Chandra Sarbadhikari and Srish Chandra Sarbadhikari.	1,000
7	"Indian World" ...	Ditto ...	Do. ...	Prithvis Ch. Ray	500 to 1,000
8	"Mussalman" ...	Ditto ...	Do. ...	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet" ...	Ditto ...	Do. ...	Jogesh Chandra Dutt, age 61 years ...	400
10	"Telegraph" ...	Ditto ...	Do. ...	Satyendra Kumar Bose	3,000
11	"Herald" ...	Dacca ...	Do. ...	Priyo Nath Sen	...
12	"East" ...	Do. ...	Bi-weekly ...	......	......
13	"World's Messenger." ...	No. 18, Kali Prasad Chakrabarty's Street.	Monthly (English).	Raghu Probir Mitra (Hindu), age 22 years.	100 copies.
14	"Current Indian Cases" (a law paper).	No. 1-1, College Square, East.	Ditto ...	Monindra Nath Mitter and Brothers (Kayastha), age 32 years.	Ditto.

I.—FOREIGN POLITICS.

AMRITA BAZAR PATRIKA,
29th Mar. 1913.

The fall of Adrianople.

391. Reuter wires, remarks the *Amrita Bazar Patrika*, that the Bulgarians have at last occupied Adrianople The telegram comes from Sofia. Ordinarily such telegrams from such quarters would not be taken without several pinches of salt. The Allies had, before this, so often raised the cry of "the wolf! the wolf!" over Adrianople and were so often found out, that even the credulity of newspaper readers had lost its edge. But matters were looking so hopeless for Turkey, what with her own internal troubles and the combined onslaughts from several quarters, that it was feared by even her warmest supporters that nothing but a miracle could save the fall of Adrianople, and, as an inevitable consequence, the complete crushing of her political power in Europe. Be that as it may, the heroic defence of the beleaguered garrison at Adrianople will be indelibly chronicled in history in letters of gold. It is one of those defeats in which the defeated party succeeds in wresting all the meed of admiration from the successful party. It is sad to contemplate that a people so brave and patriotic should at last be torn asunder in this manner. In this connection the wild raptures indulged in by Russia at the misfortune of her weak and distressed neighbour will be an object-lesson to those who hold up Christian Europe as the sole, authorised custodian of the ten commandments. But the sympathy of the whole world,—at least the right-minded and unbiassed portion of it,—will undoubtedly go out to Turkey who, for aught that may be said against her, has been more sinned against than sinning in the present crisis.

II.—HOME ADMINISTRATION.

(a)—*Police.*

INDIAN WORLD,
26th Mar. 1913

The Bengal Provincial Conference and the police.

392. The *Indian World* writes that Lord Carmichael owes an explanation to the public for allowing the Bengal Provincial Conference to be subjected to pin-pricks of a very annoying nature. The Conference *pandal* was guarded by an extra body of policemen, and the houses in which the delegates lived were carefully watched by C. I. D. officials. By vexatious enquiries of private and personal nature, young men even from private institutions were prevented from enrolling themselves as volunteers. A galaxy of police reporters were there to take down notes of all the speeches made at the Conference. If these be the means under the new *regime* of taking the people into the confidence of the Government and seeking for their co-operation, Lord Carmichael deserves our sincerest pity. The Conference was remarkable, however, for the singular organisation of its volunteer corps. An old man of seventy, a retired leader of the Dacca Bar, Babu Trylucko Nath Basu took upon himself the self-denying task of serving his country as a captain of the volunteers. When he appeared before the Conference, robed with the volunteer's badge and sash and turban, the treatment of the Government on the one hand and Mr. Basu's self-abnegation on the other went deep into the hearts of the assembled delegates. In Mr. Basu's corps there were nearly sixty of the most esteemable and respectable citizens of Dacca—barristers, vakils, medical practitioners, and gentlemen at large. Some of these professional men were in attendance upon the delegates throughout day and night, serving as waiters at the table and shrinking from no menial service. Babus Trylucko Nath Basu, Rajani Kanta Gupta, Rasik Chandra Chakrabartti, Sarat Chandra Chakrabartti, and Sris C. Chatarji, together with Mr. Ananda Chandra Ray, the Chairman of the Reception Committee, have set an example of devotion and self-sacrifice which ought to be emulated in every part of the Empire.

AMRITA BAZAR PATRIKA,
31st Mar. 1913.

The Maulvi Bazar bomb outrage.

393. The news of a happily abortive attempt at bomb outrage in the compound of the Subdivisional Officer of Maulvi Bazar, if correctly reported, is, remarks the *Amrita Bazar Patrika*, doubtless calculated to produce feelings of alarm and detestation in all right-thinking minds, whoever might have

been the victim intended by the deceased assassin. But the endeavour on the part of certain Anglo-Indian journals to interpret it as a sure and deliberate attempt on the life of Mr. Gordon, the Subdivisional Magistrate, and to connect it with the Jagatsi *Asram* case is highly reprehensible. Of course a vigorous and sifting enquiry should be instituted into the affair and the real offender or offenders, if any, brought to justice. But that is no reason why the wells of enquiry should be muddled by the stick of biassed interpretation from the very outset. Already the poor victims of the Jagatsi *Asram* have suffered and are suffering enough for their not being in the good graces of the executive authorities. And now to take advantage of this deplorable incident to seek to rekindle the dying embers of the ire of those very authorities against those very victims is hardly proper or humane. Let the authorities start and conduct the enquiry with an open mind, is what the paper prays of every one in connection with this case.

INDIAN WORLD,
1st Apr. 1913.

The Maulvi Bazar bomb outrage.

394. The report of the attempted anarchist outrage at Maulvi Bazar, coupled with the recent happenings at the General Post Office and at the house of Dr. Nilratan Sarkar, in Calcutta, show, asserts the *Indian World*, that the anarchist propaganda requires to be watched still with the utmost vigilance. It is humiliating to have to think that the public should be powerless to destroy the anarchical cult. This is the time for the leaders—and particularly those who were so agitated over the Conspiracy Act—to demonstrate their public usefulness by adopting some measure that will enable the authorities to bring the miscreants to justice.

BENGALEE,
1st Apr. 1913.

Ibid.

395. Writing on the recent bomb outrage at Maulvi Bazar, the *Bengalee* remarks that, not content with making hasty inferences, one Anglo-Indian journal harps once again upon its favourite tune, namely, that repression should be resorted to on an unprecedented scale. Undiluted Russian method is what the writer suggests. Apart from the more than doubtful nature of the remedy, the writer clearly forgets that for a British Government it is utterly impossible to adopt Russian methods to perfection, even if there were anything in the circumstances of the country, which the journal does not for a moment admit, to afford excuse for such abnormal transformation. "If these attempts and outrages are continued," says the writer, "what is in store for India is a system of passports, domiciliary visits, wholesale deportation without trial and all the rest of it." But what will all this do to check crime, if the criminals are not caught? And if they are caught, of what use are these methods of barbarism? The remedy for the present situation may be summed up in one expression: "A more efficient police force." So long as that is not available, all that repression can do is to deepen discontent by subjecting innocent and law-abiding people to a process of harassment and indignity for which there is not the smallest justification. This is precisely what the advocates of repression are constantly forgetting.

BENGALEE,
4th Apr. 1913.

Ibid.

396. The *Bengalee* reproduces the following from the *Statesman*:—"Fuller details of the bomb outrage at Maulvi Bazar have now been received, and it is evident that the bomb was a very powerful one, for when it exploded it literally blew the assassin to pieces. It appears that the explosive used was picric acid, which explosive, it will be remembered, was used in the bomb thrown at the Viceroy on December 23rd. In other respects, too, the infernal machine resembled that used at Delhi, the missiles in it being pieces of thin wire, small pieces of tin and iron, and jute-carding pins. If the object of the writer is to insinuate that the man who threw the bomb at His Excellency the Viceroy was a Bengali, all the journal can say is that there is not the smallest justification for the insinuation. It is possible that only one process of bomb-making is known in this country or it may be that two individuals or sets of individuals hit upon the same process in the two cases. In any case, nothing can be more absurd or more preposterous than to infer, from the mere fact that the same materials were employed in both cases, that the bombs were manufactured by the same individual or individuals, or that the same persons were responsible for the attempts in the two cases.

AMRITA BAZAR PATRIKA,
2nd Mar. 1913.

Bomb outrages and the inability of the police.

397. The *Amrita Bazar Patrika* thinks that it is but natural that the recent bomb outrages should impart increased zeal and activity to the myrmidons of law. No doubt the occurrence of crimes like these should put them to shame that they could not prevent them, and that they should make them more alert and vigilant. For, after all is said and done, it is beyond question that the number of those that indulge in these satanic pranks is very limited, whereas the country has got its network of ordinary police and C. I. D. organizations, numbering their members by thousands, to cope with such evils. Besides their large numbers, they have been also vested with almost unlimited powers and no money is grudged to facilitate their operations. And crimes like those under consideration are not quite new-comers but several years old. So that the journal thinks it should not be held guilty of using unduly strong language if it said that it was a great shame that, in spite of such over-paid and over-empowered police, those crimes went not only unprevented but in a good many cases practically undetected. The numerous abortive house-searches and prosecutions only serve to remind the public of the proverb "much cry but little wool." They inflict the maximum of trouble and harassment with the minimum of beneficent results, and show that those paid for the prevention of crime lack the first essential of an efficient police, viz, detective ability. Just now, however, there is another danger rearing up its head, against which the journal warns the authorities. It is this. Criminals or desperadoes have by this time detected the one weak spot of the police and the C. I. D., and that is that whenever a bomb outrage is perpetrated, the latter will blindly run after the supposed anarchists and political dakaits, although in a particular case or cases, there may actually be no earthly connection between the two. The desparado having a private grudge to feed, the disappointed and infuriated lover turned away by the recusant relations of the idol of his heart, the vindictive husband of a ruined wife, the wily and hardened criminal intent on robbing a moneyed victim, may each take resort to the bomb with impunity so long as he is assured of the red herring of anarchism and political terrorism in the path of a correct inquiry throwing the hounds of law off the scent. He knows for certain that whenever the latter hear the sound of the bomb, they will instantly run after the same select band of suspects, while all the while the real criminal is not only getting off scot-free but probably laughing within his sleeves at their very elbow.

BENGALEE,
3rd Apr. 1913.

Anarchical crimes.

398. In the midst of the wild talk that the *Bengalee* meets with in the writings of a section of the Anglo-Indian press, it is refreshing to turn to the sober utterances of the *Statesman* newspaper in regard to the recent anarchical crimes. The *Statesman* in its issue of the 2nd April writes an exceedingly sensible article on the subject, with much of which the *Bengalee* is in agreement. The land is at rest, as the *Statesman* remarks. The spirit of peacefulness is abroad, and the spirit of co-operation is deepening. The anarchist movement has no sort of connection with the Nationalist party or their methods. The anarchists form a class by themselves, impervious to the opinion of the rest of their countrymen. It is fortunate that this wide divergence between the two movements should be recognised, and by an important organ of Anglo-Indian opinion. Referring to repressive measures, the *Statesman* says that "it is eaiser to urge the need for them than to indicate the direction in which they can be usefully employed." As has been more than once remarked, there was not the smallest justification for the Conspiracy Bill. What was wanted was not a new law, a further addition to the measures of repression, but greater ability on the part of the police to detect crime. "The anarchist movement," says the *Statesman*, "is not to be suppressed by a general policy of repression." It can only be repressed by the capture of its leaders or by hunting down the organization in detail. Additional laws will not secure this end. Ceaseless vigilance and skill will accomplish what laws have hitherto failed to achieve. There is one observation which the *Statesman* makes in the course of the article to which the journal takes exception. It suggests that "our educational system" has conduced to produce "the morbid type of mind to which the anarchist poison would be congenial." The paper does not

think that the educational system, whatever its defects may be in other respects, helps to create the type of mind favourable to the acceptance of anarchism; but fears the economical condition of the country is largely responsible for the unhappy result. It is the bread-problem which here, as in Europe, lies at the root of the discontent which fosters anarchism. People must anyhow live. If they cannot get a living by honest means, they will have recourse to lawlessness and violence, especially when these crimes for the most part go undetected. The solution is economical rather than educational.

(b)—*Working of the Courts.*

BENGALEE,
1st Apr. 1913.

The Bench and the Bar.—an undignified scene enacted at Bagerhat.

399. The *Bengalee* once again calls attention to the unfortunate occurrence in the court of a Munsif at Bagerhat, as a result of which complaints have been lodged by the Munsif against a number of pleaders, and counter-complaints have been lodged by some of the pleaders against the Munsif and his peons. The journal hears that the matter is still under police enquiry, and that judicial proceedings have not yet been started. In the meantime the District Judge has been to Bagerhat and has endeavoured to restore amicable relations between the Munsif and the pleaders practising in his court. The Judge, it is said, assured the parties before leaving the place that a compromise would be effected. Nothing seems, however, to have been done so far. The delay is unfortunate. It is time that vigorous efforts were made by the higher authorities to restore things to the normal order. The journal understands that His Excellency the Governor has already sent for the papers in this case, and appeals to His Excellency to intervene either personally or through the Divisional Commissioner to put an end to a state of things which must be deplored by all right-thinking men. In a similar case at Berhampur, though in that case things did not assume the proportions they have done in this case, the Commissioner Mr. Cumming, played the blessed part of the peace-maker. In the present case there is this difference, that the Munsif, unlike the Magistrate, is a purely judicial officer, but that seems to be no reason why the Commissioner should not be as successful in this case as he was in the other. After all, it is a question of moral influence, of discretion, and of tactfulness. The criminal cases on both sides will be withdrawn and things brought back to the order in which they were before the unfortunate *contretemps*.

BENGALEE,
4th Apr. 1913.

Ibid.

400. Referring to the differences between a Munsif at Bagerhat and the pleaders practising in his court, the *Bengalee* stated the other day that His Excellency the Governor had already sent for the papers in the case. It now learns, however, that this information was incorrect and that His Excellency had not sent for the papers. The reason why the paper had readily attached credence to the report that had reached it was that the case seemed to be one which clearly called for the intervention of higher authority. To that opinion it still adheres. The cases and counter-cases between the Munsif and the pleaders are a veritable scandal, and steps should be taken without any avoidable delay to put an end to a state of things which cannot fail to produce a most unfortunate and unwholesome effect upon the public mind in the locality. The journal once again appeals to His Excellency to intervene either personally or through the Divisional Commissioner and restore things to the normal order.

AMRITA BAZAR PATRIKA,
3rd Apr. 1913.

Mr. G. B. Mumford, I.C.S., District Judge, Faridpur.

401. On Sunday, the 30th March, the *Amrita Bazar Patrika* got a letter from its Faridpur correspondent, complaining that a telegram wired by him, describing a most extraordinary incident, which had caused a very great sensation in that town had not been published. In reply the paper wrote to its correspondent to say that it had received no such telegram, and thereupon the following telegram was sent on Tuesday:—

"Mr. G. B. Mumford, I.C.S., who has been sitting here as District Judge from Tuesday last, has already given proof of his irritable temper by showing impatience in hearing appeals. During the hearing of a Probate case on Thursday last, when a petitioner was under cross-examination, the Judge so much forgot himself as to leave his seat, and coming over to the witness-box, struck the petitioner with a heavy blotting roller, the fault of the petitioner being that he was leaning on the railing of the witness-box and looking more towards the cross-examining pleader than towards the Judge. The incident has created a sensation. Witnesses apprehend to appear before Mr. Mumford."

Here is a District Judge on whose susceptible nerves the sight of a witness leaning on the railing of a witness-box acts like a vertible red rag and who thereupon summarily dispenses justice to the audacious witness by means of a heavy blotting roller. Of course there are foolish people who want to make a grievance of this, forgetting that this is only a tangible manifestation of the "dash and pluck" which are the sole monopoly of the European Indian Civil Service and which his Indian confrères so sadly (?) lack.

(*d*)—*Education*.

INDIAN WORLD,
26th Mar. 1913.

Mr. Hornell as Director of Public Instruction, Bengal.

402. The *Indian World* hopes with the appointment of Mr. Hornell as the Director of Public Instruction, Bengal, the little tempest over the teapot will be set at rest. It is really difficult to conceive how such a fuss could be made of Mr. Küchler being succeeded by a man from outside the Educational Service. The whole agitation was engineered in such a way that it seemed as if the peace and contentment of the whole department rested on the happy selection of Mr. Küchler's successor; and is it not a fact that the only occasion when an outsider was appointed to this post, the departure from an old custom proved more successful than the stereotyped rule?

MUSSALMAN,
28th Mar. 1913.

A separate Muhammadan College at Dacca.

403. The *Mussalman* writes that it appears from the reports published in the papers that the Bengal Provincial Conference held at Dacca condemned the scheme of a separate Muhammadan College to be established in that town, as recommended by the Dacca University Committee, on the ostensible ground of its being a denominational one. The paper regrets that the Conference thought it fit to express its disapproval of the scheme, while nothing is said against the retention of the Hindu School and the Sanskrit College in Calcutta, which are no less denominational. If the establishment of a Muhammadan College is bad and if on that score it must be protested against, why should there be no agitation for the abolition of the Hindu School and the Sanskrit College? The journal cannot quite follow the logic of a section of its Hindu brethren in a matter like this.

BENGALEE,
30th Mar. 1913.

Principalship of the Ananda Mohan College.

404. The *Bengalee* can scarely characterise the proceedings of the College Council on Thursday otherwise than as extraordinary. They were certainly extremely irregular. Only a day before the Council had considered the claims of the President's nominee, and had recorded a resolution to the effect that his appointment as Principal would not be desirable. In the face of this decision, what justification was there for reopening the matter at Thursday's meeting, especially as the cases of other candidates who had similarly been considered unsuitable were not allowed to be reopened? And not only was this irregularity perpetrated, but the proposal was actually carried by the casting vote of the President. That surely shows that at least half the members of the Council were still of the opinion that Babu Abinash Chandra Mazumdar was not a suitable candidate. It seems perfectly obvious that a proposal which was opposed by so many members of the Council ought for that very reason to have been abandoned. The matter surely was not one where there was room for the exhibition of *zid*. The journal can only hope the Council will yet reconsider their decision. The Government themselves, in view of the strong difference of opinion that exists regarding his claims, would be well advised in refusing to lend the services of Mr. Mazumdar. The Ananda Mohan College is a new College, and there is much to be said for the anxiety on the part of so many members of the Council to see a senior man appointed as Principal.

(e)—*Local Self-Government and Municipal Administration.*

AMRITA BAZAR PATRIKA,
2nd Apr. 1913.

The first report on malaria by Major Fry, Special Deputy Sanitary Commissioner.

405. Reverting to this report, the *Amrita Bazar Patrika* continues, in the course of a couple of long articles, its criticism by drawing Major Fry's tender attention to some of the statements made by it relating to malaria in Bengal. But before dealing with it the journal cites what he says about "the attitude of the people" towards this great scourge. "The vast bulk of the people are illiterate and both ignorant and apathetic. Their attitude is one of resignation and their policy is to suffer in silence." Quite so. But if they are illiterate they are not wholly to blame. For, without educational facilities they cannot be literate. They are apathetic. But is that their fault? The Major apparently has yet to learn that one of the terrible effects of malaria is the deadening of physical, mental, and moral energies, and the monster has been sucking the life-blood of the people of Bengal incessantly these 50 or 60 years. As to their attitude of resignation and suffering in silence, what other course is left to them when the only treatment discovered for the cure of malaria by the highly-paid members of the Sanitary and Medical Departments is to swallow quinine and slaughter mosquitoes? The Major says that the mass of the population in Bengal are not only illiterate but they are also ignorant. But ignorance is not the monopoly of illiteracy alone. Nay, sometimes illiterate men know many things better than those connected with learned professions. Take the case of malarial fever in Bengal. Many an illiterate rustic will tell you that so long as their flowing rivers were not silted up and the natural drainage of their villages obstructed by railway embankments and raised roads they knew not what an outbreak of malarial fever in an epidemic form was. But Major Fry, with his "M.D. (London), D.T.M. and Hy. (Camb.), etc., I.M.S.," considers all this as nonsense! Fancy the nature of ignorance he displays when he says, against the testimony of eye-witnesses and high medical authorities, that Bengal was as much an abode of malaria before as it is now, and that its rivers have always been in a silted-up condition! It has been said several times that epidemics of malarial fever of the present type were unknown in Bengal sixty years before; that possibly malaria existed here and there in this province in a very mild endemic form; that its havoc, even when it did break out into an epidemic form, was confined to particular villages or towns beyond which it did not travel, and that, as a whole, all the Bengal districts were in a healthy condition. But the Major knows better, though he has only recently hailed here from the Punjab. In his opinion these are only fictions, for Bengal is as malarious now as it was in days of yore. The journal entirely disagrees with Major Fry when he says that "malaria" was prevalent in Bengal many years ago, and questions the accuracy of the old records on which Major Fry bases his facts. The journal concludes this article with the following lines:—"What colossal ignorance, worthy only of an officer who hails from the Punjab and who is quite innocent of all knowledge about the conditions of this province! Any man will tell the Major that within the last half a century, scores of rivers, large and small, have been silted up, and whenever such a thing has happened malaria has broken out. According to Major Fry, again, such distinguished medical men as Drs. Payne, Smith and French, who made a special enquiry into the Burdwan epidemic fever, and who came to the conclusion that 'a very mild endemic malaria' became 'epidemic by the gradual silting up of the natural drainage outlets of a well-drained, healthy and prosperous tract of country,' to quote their words, were all fools and he is the only wise man in the medical service. As regards his assertion that 'fever is just as prevalent' now as it was before the outbreak of 1860, it is so ridiculous that it deserves no notice whatever."

(h)—*General.*

BENGALEE,
26th Mar. 1913.

Mr. Yusuf Ali's evidence before the Public Services Commission.

406. The *Bengalee* writes that among the witnesses examined before the Public Services Commission on Monday was Mr. Yusuf Ali, I.C.S. Like every other patriotic Indian, whether Hindu or Muhammadan, Mr. Yusuf Ali was of opinion that in the matter of recruitment for the public

services the competitive system was the best that could be devised, and he was strongly opposed to any form of selection or nomination. Regarding simultaneous examinations, the witness said that from a purely administrative point of view a larger number of Indians in the Indian Civil Service would bring the Government more into touch with the people and render its basis broader. There was no question, he added, that those who advocated simultaneous examinations desired to have a largely increased Indian element in the Service. But the fear that the Service would be swamped by Indians was, according to the witness, entirely unfounded. So long as the competitive examination retained its present character, and educational facilities in India are not better than they are, the result of simultaneous examinations would be inappreciable in the direction desired. This, it may be pointed out, is the view which the majority of the Indian witnesses, who could speak with authority on the subject, have put forward. On the question of a minimum proportion of Europeans, Mr. Yusuf Ali thought the principle was wrong, because it introduced differentiation on racial lines. This, of course, is the truth and the whole truth. Yet it is a singular circumstance that almost every European witness before the Commission has advocated a minimum proportion, and one such witness who gave his evidence almost immediately before Mr. Yusuf Ali held that the minimum should be 90 per cent. in the Executive and 60 or 70 per cent. in the Judicial Service The journal wonders if these witnesses do not stand aghast at their own moderation!

TELEGRAPH,
29th Mar 1913.

Want of courtesy on the part of the Subdivisional Officer, Hilakandi.

407. Not a little of the success of Government, asserts the *Telegraph*, depends on the behaviour of the rulers towards the ruled. This is a self-evident truth, and it has been admitted by Government too. Lord Minto issued a circular emphasizing the necessity of good, kind and considerate behaviour on the part of officials towards Indians, because it struck His Lordship that much of the unrest then prevailing in the country was due to want of consideration and confidence on the part of officials, especially of European officials, for Indians. Unfortunately, though the journal freely admits that many European officers nowadays treat Indians kindly and with proper respect, there are still some who appear to be incorrigible The *Surama* of Silchar brings this charge against the Subdivisional Officer of Hailakandi. This contemporary says that this gentleman does not observe ordinary rules of courtesy and etiquette when either subordinate Indian Magistrates or non-official gentlemen come to visit him. As a rule people are kept waiting for hours before any message reaches them from the august personage; and then, after this patient wait, they are often told to call at some other time. Such behaviour in men who represent the gracious Emperor is simply disappointing. The King-Emperor himself would not treat the meanest of his subjects in this fashion. Lord Carmichael would talk freely with even peasants. Lord Hardinge visited students' hostels as a private individual. But here is a Magistrate, who in authority, rank, position or birth is not a peer of any of these, but is devoid of the sense of ordinary good breeding, if the statements of the *Surama* are based on truth. The journal invites the attention of Sir Archdale Earle to this matter, confident that he would never countenance such conduct.

HERALD,
29th Mar. 1913.

The Dacca post office.

408. Referring to the grievances of the clerks of the Dacca post office, the *Herald* understands that a period of eight hours is the time of work for employés of similar offices elsewhere. But in the Dacca General Post Office clerks are made, as a general rule, to work for ten hours. At times when the mails arrive late even this period is extended. This evidently is a severe strain. The post office allows very few holidays to its hard-worked clerks, whom again it pays on a scale very niggardly in comparison with the conditions elsewhere. It may therefore naturally be feared that the severe strain of work involved will more or less affect the health of these poor clerks. The journal cannot understand why circumstances should be exceptionally hard in the Dacca office or why the period of work in the Dacca General Post Office should be specially prolonged. There are fixed hours of closing for the several departments of the post office. People naturally go to the post office according to those hours. But the later batch in Dacca has invariably to return disappointed. In other

places any one who appears at the window before the hour of closing is served, but in the Dacca General Post Office, though one may appear before that hour, only those are successful whose work the clerk behind the counter can finish within the prescribed time. There is certainly not much to blame the poor officer. Common humanity would allow his unwillingness to add the eleventh hour to the tenth of his day's work. And the men in the Dacca office feel the strain of overwork as much as their brothers in other places. There is only this difference, that no one looks after these poor clerks in Dacca. There is little attention of the official head to their grievance. Several times already the present Postmaster was approached by important members of the public with respect to this matter; but the paper regrets to note that in some cases there was not even the courtesy of a reply. The journal has therefore no other alternative but to invite the attention of Mr. Tulloch, the Postmaster-General, to the grievance of both the public and the post office clerks with full confidence of remedy.

TELEGRAPH,
29th Mar. 1913.

Sir Guy Fleetwood Wilson.

409. Sir Guy Fleetwood Wilson is on the point of retirement after five years of strenuous service in India as Finance Minister, and the *Telegraph* regrets that his connection with this country cannot be prolonged. An extension of his term would have been welcomed by all sections of the community, whether Indian or European, official or non-official, moderate or extremist. Some idea of his immense popularity may be formed from the fact that a popular "leader" like Babu Aswini Kumar Datta has publicly eulogised him and wished for his continuance in the charge of the Finance portfolio. Sir Guy has not only done much to improve the imperial finances, but his career in India has been marked by uniform kindness and sympathy with Indian aspirations. A financier is generaly believed to be a man in whom distrust and suspicion get the upper hand, whose features are gloomy and forbidding, who can scarcely smile or appreciate a joke. But this popular idea has been altogether disappointed in Sir Guy Fleetwood Wilson. If he is an astute financier, he is a keen sportsman, who has met with many adventures in the field when running after big game. It would, indeed, not be too much to say that he will carry home with him the best wishes and the sincere gratitude of the Indian millions.

BENGALEE,
29th Mar. 1913.

Ibid.

410. There seems to be an impression in some quarters, observes the *Bengalee*, that there was something singular and out of the way in the tribute of praise which was paid to Sir Guy Fleetwood Wilson by Babu Surendra Nath Banarji at the last meeting of the Imperial Legislative Council. The impression is wholly unfounded. The whole body of non-official members of the Council associated themselves with the tribute which was paid to Sir Guy Fleetwood Wilson alike for his administration of the Finance Department and his great qualities of head and heart, particularly his genuine sympathy for the people and their aspirations. So strong, indeed, was the feeling on the subject that the non-official members addressed a communication to the Viceroy for the extension of Sir Guy Fleetwood Wilson's term of office. One journal has gone so far as to say that what Babu Surendra Nath Banarji and others have done Mr. Gokhale would never have done, if he had been present at the meeting. It will perhaps surprise this contemporary to learn that Mr. Gokhale was entirely of one mind with the other members in this matter and that he had actually sent a message, conveying his tribute of praise and of appreciation of the services of Sir Guy Fleetwood Wilson, a message to which the Finance Minister referred in his speech. The journal altogether fails to see what dire offence the non-official members committed in bestowing praise upon a man to whom praise was so rightly due.

AMRITA BAZAR
PATRIKA,
31st Mar. 1913.

The "Barga" dispute—panic at Mokonekola, Pabna.

411. The *Amrita Bazar Patrika* begs to draw the attention of the Government to the following telegram sent it by a correspondent from Ullapara (Serajganj), under date March 29th:—

"The safety of the property and life of the Hindu residents of the locality, as also their women's honour, is endangered by a section of Muhammadans owing to the 'Barga' dispute. The Hindus' crops have been destroyed and a respectable jotedar's life was attempted last night in the village of Pongruha. Great panic prevails at Mokonekola, as a bullock was stolen and killed and its portions were hung at his doors. Hindus are afraid to come out after sunset. Government protection solicited."

If the journal gives a prominent insertion to the above, it is because this is not the first time that the Hindu residents of the locality have complained against alleged outrages of a similar character upon them by a section of the low-class Mussalmans; and, secondly, because the allegations are serious enough to call for notice and enquiry on the part of the authorities. Of course there are the police-stations and law-courts, but the Hindu residents have been too thoroughly demoralized to avail of them and so they look up to Government for protection. Some member of the Council may interpellate on the subject of their grievances.

AMRITA BAZAR PATRIKA,
1st Apr. 1913.

Sir Guy Fleetwood Wilson on race-feeling.

412. In closing the budget debate Sir Guy Fleetwood Wilson, in the course of his speech, made a statement, remarks the *Amrita Basar Patrika*, which will no doubt take the public by surprise. It was that race-feeling does not exist among Anglo-Indian Civilians! He said that "what I wish to emphasise is this—that in my experience the best Civilians never give so much as a thought to this race question." So, according to the Hon'ble Finance Minister, it is only "the best Civilians" who are free from this vice; but, as "the best Civilians" cannot be as plentiful here as blackberries, therefore Sir Fleetwood in a manner admits that race-feeling does exist among the rank and file in the Civil Service. Now race question in this country means that Europeans, official and non-official, look down on the children of the soil as a people who are inferior to them morally, intellectually and physically. Has Sir Guy really never heard such an opinion expressed, even by "the best Civilians," during his five years' stay in this country? But are not many of those Anglo-Indian Civilians "the best" in India who in their evidence the other day before the Public Services Commission, vied with each other in declaring that their Indian colleagues were incapable of managing large districts or doing secretariat work efficiently as they lack the character, pluck, dash and ready resources of the English? What is most curious is that Sir Fleetwood shows that even he himself is not free from race-feeling. He has, no doubt unconsciously, the following fling at the Bengali. In order to illustrate how one race, by habit and training, may be better or worse fitted for a particular kind of work than another he cited the following example:—"No man in his senses would think of sending a Bengali to hunt outlaws on the Frontier." And why? Because, the Bengali is not manly! That is what Sir Guy Fleetwood means, though he does not say it in so many words. But is it fair to attribute unmanliness to the Bengali when he is never trained as an outlaw-hunter and given an opportunity to display his capacity in this respect? The Hon'ble Finance Minister in attributing physical inferiority to the Bengalis thus followed in the wake of those Civilian witnesses before the Public Services Commission who, from race pride, said that Indian Civilians, though as educated as they themselves are, were yet inferior to them in many respects. The journal fully appreciates the generous motive that led Sir Fleetwood to enter a protest against the alleged prevalence of race-feeling among Anglo-Indian Civilians; but it is better to tell the disagreable truth instead of trying to hide its ugliness with a sugared coating.

AMRITA BAZAR PATRIKA.
3rd Apr. 1913.

Government and the military training of educated Indians.

413. Referring to a letter published by the *Amrita Basar Patrika* from a Dehra Dun correspondent signing himself "An Indian," the journal thinks that it should give much food for serious thought to all interested in the welfare of India. He rightly complains that in so far as the Indians are not given the benefit of any form of military training, they are most unjustly deprived of the supreme moral obligation they owe to their mother-country of taking a proper share in her defence. The current number of the *Modern Review* also has a few pertinent remarks in this connection. It refers to the unanimous resolution recently passed by the Cambridge University approving the universal suggestion that students should not be permitted to take the Bachelor's degree unless they are Territorials, and observes that "every able-bodied man ought to know enough of soldiering to be able to take part in the defence of his country when occasion arises." The authorities are very anxious to introduce the English University system into India. Will they

introduce this feature of the English University into India as well? They are equally anxious to bring up India to the level of England, and as an indication of their laudable solicitude in this behalf they have given India the Conspiracy Law. Will their solicitude stop there? Is it not likewise their moral duty to give educated Indians as a body an opportunity for military training? And that will be useful not only to the people themselves but also, and perhaps in a greater degree, to the rulers themselves. For, in the first place it will remove a lot of justifiable discontent from their numerous loyal Indian subjects, and then it will do away with the necessity of indenting and maintaining a costly white army.

BENGALEE,
4th Apr. 1913.

Simultaneous examinations and the Bengal Chamber of Commerce.

414. That the Bengal Chamber of Commerce would oppose the proposal for the introduction of simultaneous examinations was a foregone conclusion. The *Bengalee* does not remember any occasion in recent years when the Chamber supported the popular cause; and in this particular matter of simultaneous examinations the Chamber has always been known to hold extreme views. "It is now, as it was twenty-five years ago," says the representation, "the convinced belief of all Europeans of all classes in India that the adoption of simultaneous examinations would result, not perhaps immediately, but ultimately, in the substitution for the present administration of an administration essentially Indian in character and *personnel*." The unconscious testimony which the Chamber bear to the intellectual and, in part, the moral capacity of the Indian is refreshing; for the remark can only mean that once equal opportunities are afforded to the Indian he will have little difficulty in ousting other competitors from the field. The best among Indians, however, refuse to be duped even by a too flattering testimony. That the Indian will fairly hold his own in any system of competitive examination no one doubts. But the craving for service is no longer what it used to be, and it is by no means certain that the best Indian youths would always or even in the majority of cases sacrifice other ambitions to those of distinguishing themselves as members of the Civil Service.

III.—LEGISLATION.

BENGALEE,
29th Mar. 1913.

Public Demands Recovery Bill.

415. It may not be generally known, writes the *Bengalee*, that the Bengal Chamber of Commerce and the Trades Association declined to express any opinion on the Public Demands Recovery Bill, when their opinion was sought in regard to it, on the ground that they were not interested in the subject-matter of the Bill. One would have expected, in view of this attitude on the part of the two bodies, that their representatives in the Council would observe strict neutrality in the matter. That, surely, was what consistency demanded. But what did the members representing those bodies do in practice? When the voting took place they voted solid in favour of Government and as against the non-official members. Evidently in this matter the members only represented themselves.

VI.—MISCELLANEOUS.

INDIAN WORLD,
26th Mar. 1913.

The Moslem League.

416. "And you too, Brutus?" The Moslem League has evidently, writes the *Indian World*, joined hands with the Hindu Nationalists. Who would ever believe five years ago that the gulf between the Indian National Congress and the Moslem League could be bridged so easily and within so short a time? Started and inspired as a counterblast to the Congress movement, the Moslem League has worked for more than seven years with an object quite as different as any two dissimilar movements. The famous deputation to Lord Minto at Simla, which was organised by the Viceroy's Private Secretary, Lieutenant-Colonel Sir J. Dunlop Smith, gave a rude shock to the *Indian World* by its anti-Hindu and pro-Muhammadan views. The idea of communal representation on the basis of dynamic force was the starting-point of the new movement. That was

in 1906. And now, in 1913, where does one find the Moslem League? At the last meeting of this League, held at Lucknow less than a week ago, it was decided to accept bodily for its object the aims of the Indian National Congress. The Moslem League has not stopped there, but has proceeded to adopt resolutions on the separation of judicial and executive functions and simultaneous examinations. What would not have Lord Dufferin and Lieutenant-Colonel Dunlop Smith and Sir B. Fuller given to see the Congress and the League working on conflicting lines of thought and activity? Time has worked a miracle and put these sharply-divided movements on the same plane.

MUSSALMAN,
28th Mar. 19

The All-India Moslem League.

417. The last session of the All-India Moslem League, writes the *Mussalman*, was a unique event not only in the history of Moslem India but in that of India as a whole. The new and healthy departure of the League from its former policy inaugurates a new era in the political history of the country. The proceedings were animated throughout and the enthusiasm that prevailed at the meetings is proof positive of the fact that the interest of the community in the politics of the day has become intensely keen. The presidential address of the Hon'ble Mian Muhammad Shafi was an agreeable surprise to all, and went much beyond one's expectation. The journal took exception to his election as President as it believed him—and believed at the time rightly—to be a reactionary, but subsequently the objection to his election was withdrawn when the Secretary of the All-India Moslem League stated that Mr. Shafi had expressed his thorough approval of the draft constitution of the League; but still none expected him to be sufficiently progressive in his ideas, and it is gratifying to note that his speech has belied these expectations. It was, on the whole, a masterpiece, and the ideas and sentiments embodied therein are quite in keeping with the progressive tendencies of the age.

MUSSALMAN,
28th Mar. 1913.

Progress of Moslem thought in India—A retrospect.

418. The *Mussalman* writes that those who understand that the advancement of thought is the forerunner of all progress and those who realise that some ideal is needed in the political programme of a nation, the very thought of which sweetens one's labour, will be gratified at the tremendous advance in ideas and mental operations the Indian Mussalmans have made, during the last few years, and at the goal they have set up before them, the attainment of which, by all constitutional means, will be their national aspiration. Twenty-five years ago, nay even seven of eight years ago, to talk politics was heresy on the part of a Muhammadan. That time is past. The inauguration of the All-India Moslem League in December 1906 made the Muhammadans in this country take active interest in all political questions of the land, and to-day the attainment of self-government, under the ægis of the British Crown, has been their ultimate goal. The advance in thought within so short a time is beyond all anticipations. It would not be presumptuous to say that the ideas which the All-India Moslem League have now begun to preach are exactly those which the journal had the honour to have been preaching to the community, though the reward was nothing but abuse and vilification and the ascription of sinister motives on the part of a section of the community. It is a matter of immense pleasure, the paper further states, that its prognostications have proved to be literally true. The minority of the time has since swelled and has become a big and overwhelming majority. The journal bears no grudge against anybody or any school of thought different from its own, but it is only glad that truth has triumphed and that, too, within so short a space of time. The journal knows and knew that those who happen to go against the spirit of the times for the sake of their conscience must without any murmur suffer also for their conscience, believing in the ultimate triumph of the views they hold, and in their case the belief has come to be true with mathematical precision. One of the objects of the All-India Moslem League as defined at the last annual session is "the attainment, under the ægis of the British Crown, of a system of self-government suitable to India, through constitutional means, by bringing about, among others, a steady reform of the existing system of administration, *by promoting national unity*, by fostering public spirit among the people, and *by co-operating with other communities for the said purposes*." The paper always advocated unity and co-operation, the only means of political and

economic salvation; and the Moslem League, the only representative association of the Indian Mussalmans, has at last discovered that that is the only way to the ultimate goal. The rapid progress in thought made by Indian fellow-religionists is a happy sign of the times, and all well-wishers of the country must have noted that it augurs well for the future of this great continent.

AMRITA BAZAR PATRIKA,
29th Mar. 1913.

The Hon'ble Mr. Vijayaraghava Chariar.

419. The *Amrita Bazar Patrika* accords a most hearty welcome to its distinguished countryman, the Hon'ble Mr. Vijayaraghava Chariar, who arrived on the 27th March in Calcutta on his way from Delhi to Madras. He is putting up as the guest of Babu Bhupendra Nath Basu and leaves for Madras to-night. This shortness of his stay, which has been unavoidable, is regretted as much by himself as by his many friends and admirers here, who are thus deprived of this opportunity of showing their quotum of grateful appreciation of his signal services in the Imperial Council, especially in connection with the Conspiracy Bill.

BENGALEE,
30th Mar. 1913.

Hindus and Muhammadans.

420. All lovers of their country will rejoice, the *Bengalee* is sure, at the rapidly increasing *rapproachement* between Hindus and Muhammadans. Many things have contributed to this end, but nothing more powerfully than the spread of Western learning and culture among Muhammadan fellow-countrymen. The intensity of the educational movement in India is one of the most hopeful signs of the times. The University movement among Muhammadans has stirred their craving for knowledge and their ambition to place themselves in line with their Hindu fellow-countrymen; and it is a movement with which the Hindu community are in strong sympathy, and they have, according to their opportunities, contributed towards its furtherance. The process of solidarity between the two communities is thus marching apace, and is to be seen in the utterances of the Press and of public men and in the deliberations of the Legislative Council. God grant that this movement may grow and deepen for the benefit of both the communities and the progress of the country at large. The movement implies not only a growing closeness of friendly relations, but also an ever-widening point of contact in political ideals and aspirations between the two communities.

BENGALEE,
30th Mar. 1913.

The late Sir Edward Baker.

421. The *Bengalee* deeply regrets to record the death of Sir Edward Baker, late Lieutenant-Governor of Bengal. Sir Edward Baker was practically the last of Bengal's Lieutenant-Governors and he was undoubtedly one of the most distinguished members of the Indian Civil Service of his generation. He had been Finance Minister before he became Lieutenant-Governor of Bengal, and in one capacity as in the other he acquitted himself with considerable ability and distinction. As Lieutenant-Governor of Bengal, however, he did things which were strongly condemned by public opinion, and there is considerable difference of opinion as to the measure of success which can be claimed for his administration of this province. He had many friends among Indians who will hold his memory in affectionate remembrance, but he could scarcely be said to be a popular ruler. One of the things for which he will be remembered with gratitude by the community is the celebrated speech in which he spoke of the reformed Councils as heralding the dawn of a new epoch in which government by compulsion was to be replaced by government by persuasion. The speech was much admired at the time and was referred to in appreciative terms by Lord Morley in one of his speeches in the House of Lords. It cannot unfortunately be said that Sir Edward Baker's own administration was generally characterised by a practical recognition of the change of which he spoke in such glowing terms. Many will probably think that the worst blot on Sir Edward Baker's administration was the way in which the Calcutta riots were managed, though there will perhaps be a difference of opinion as to the measure of personal responsibility that attached to him in that connection. This, however, is not the place nor is the present the occasion for a critical review of Sir Edward Baker's administration.

AMRITA BAZAR PATRIKA,
31st Mar. 1913.

The late Sir Edward Baker.

422. The *Amrita Bazar Patrika* is deeply grieved to hear of the death of Sir Edward Baker, which will be sincerely mourned by a very large section of the people in Bengal. If he had shortcomings as a ruler, he also possessed many eminent

qualities. He sincerely loved the people entrusted to his care and tried his best to do them good according to his light. Indeed, if as Lieutenant-Governor of Bengal he had sufficient funds at his disposal, he would have effected many a reform in his province. The reader is aware that but for his strenuous efforts as Finance Minister the District Boards of Bengal could not have got the 25 per cent. of the Public Works cess in 1905, which has now been transferred to them in its entirety. As ruler of Bengal, he made an attempt in another direction which, if successful, would have earned for him the fervent gratitude of tens of millions of villagers in Bengal. He made a strong representation for the abolition of the "chaukidari" tax, which is perhaps the cruelest tax in the world, as every resident of a village, however poor, is liable to pay it. He urged two main grounds for its repeal: first, on account of its oppressiveness, and secondly, it is not paid by other Indian provinces. The Government of Lord Minto, however, shelved it. All the same, Sir Edward is entitled to the grateful feeling of the Bengalis for the benevolent effort on his part. May his soul rest in peace!

HERALD,
1st Apr. 1913.

The late Sir Edward Baker.

423. The announcement of the death of Sir Edward Norman Baker, the last Lieutenant-Governor of Bengal as it was before the modification of the partition, will be received, the *Herald* thinks, with genuine regret throughout the Presidency. Although the administration of Sir Edward cannot be said to have been exactly what the people expected it to be, it must be admitted that he was really a sympathetic Governor and a sincere well-wisher of the Indian people. He was a Bengal Civilian and acquired a reputation for sympathy with the people of Bengal even in his earlier days. He was appointed Financial Secretary to the Government of India. He was a successful Finance Minister, and it will be remembered that during his tenure of office he gave some relief to taxation and reduced the salt duty. Sir Edward Baker's reputation for justice and sympathy was so widespread that the news of his appointment as Lieutenant-Governor of Bengal raised some absurd hopes in the minds of a section of the people of Bengal. It was very generally believed that whatever other things he might or might not do, Sir Edward Baker of all men would not lend his support to the forging of fresh fetters for the people of that unhappy province. No sooner, however, had he taken the charge of his office at Belvedere than all of a sudden some of the respectable gentlemen of Calcutta were swooped upon by the police under the provisions of a "lawless law" and were taken to nobody knew where. The Police Act of 1907—a distinctly reactionary measure—was also his own handiwork. This was perhaps only an irony of fate.

L. N. BIRD,
Special Assistant.

OFFICE OF THE BENGAL INTELLIGENCE BRANCH:
9, ELYSIUM ROW;
The 5th April 1913.

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